The Olympia Churchman

A Record of What Has Been Done, What Is Being Done and What Has to Be Done

Volume 2 **SEATTLE, WASHINGTON, JANUARY 1926** **Number 10**

Pre Convention Number

From The Bishop

Following upon the suggestions which I have been making of late concerning the adequate financing of our Church's work, I am venturing to address you on the subject of our Diocesan and General Church needs in order that you may see

I. Where the Money Goes.
II. Why It Is Needed.
III. How We are Proposing to Raise the Necessary Amount.

I. WHERE THE MONEY GOES

Contributors to a cause have a right to know what is done with the money which they contribute. I believe in that policy and I am willing to throw open the books of our Diocesan office to your closest scrutiny. It is impossible in a brief space to give you definite and detailed information about every item in the budget. However, I believe that the following statement will suffice:

Of the $18,150.00 required for Diocesan purposes, $15,000.00 will be used in supplementing the stipends of the clergy who are serving in the various missions throughout the Diocese. $2,250.00 will be appropriated for Religious Education (including work among the University students); $200.00 for Social Service; $500.00 for Publicity (including the Diocesan Church paper); and $200.00 for the Field Department. (Total $18,150.00.)

For the 1926 quota of the General Church, the Diocese of Olympia must raise $22,100.00; and for the Deficit for 1925, $5,000.00.

The grand total for the Diocese and General Church is $45,250.00. (This does not include the Diocesan Assessment of $11,120.00 which is for the necessary operating expenses of the Diocese and figures as a charge against the current operating expenses of the parishes and missions, and not as a missionary item.)

Concerning the erpenditure of this money let me add that the General Church is supporting in whole or in part 434 American men and women in mission work in foreign lands, 2,077 native mission workers and 826 missionaries in the United States, including the Domestic Missionary Bishops, their staffs, teachers, nurses and others. This constitutes by far the largest item in the budget. Appropriations are also made for the work of Religious Education, Social Service, Publicity, Field Department and Administration.

II. WHY THE MONEY IS NEEDED

From the above epitome as to expenditure, it will be seen that the money is needed by the Diocese and General Church for exactly the same reason that it is needed by the parish. The individual parish or mission is already in existence and it must be supported or else cease to exist. As members of a parish, you realize that.

Now among the other functions of the Diocese and the General Church is the care of those missions which already exist and the establishment of new ones where called for by the circumstances. A mission is merely a parish in the making. It is a child of the Church, and like a child it must be supported and nourished during the period of its infancy and youth.

Thus the cause of Missions does not represent something which the Church is going to do at some future time if the Church gets the money. It is something which the Church is now engaged in, and it must either be supported and advanced or curtailed or, worse still, discontinued. A subscription to missions is your answer to that question.

III. HOW WE ARE PROPOSING TO RAISE THE NECESSARY AMOUNT

1. First of all, in the usual way, i. e., through the apportionments upon the parishes and missions to which every one of their respective members, friends and supporters should make as generous a subscription as is consistent with his means.

2. As this method alone has not resulted in adequate financing of the work but rather in regular annual deficits, I am proposing that we do what others have done who have done better than we. I propose a direct appeal from the Diocese to those of you whose contributions to your respective parishes do not constitute the limit of your ability to give nor, as we believe, the limit of your willingness to give.

The Diocese has been handicapped in that people have limited their contributions by what they consider to be a fair share of their own parish's apportionment. I am asking you therefore to think in terms of a $56,370.00 program and not in terms of a few hundred or at most a few thousand dollars, which happens to be the share of your parish.

There is no extravagance in our program, neither it is characterized by that niggardliness which invites defeat. It is what I believe you would have it to be,—ample for our needs, yet with sufficient provision for progress to command respect.

THE GIST OF THE MATTER

Any contribution which you will make toward the program of the Diocese and General Church may be credited at the close of the fiscal year to the parish with which you are identified, provided (and this proviso is important) that the parish in question meets its missionary obligatons for the budget. Otherwise we shall make of diocesan headuarters a substitute for normal effort on the part of the parishes. That would be disastrous. The method and policy herein outlined is designed as a supplement, and not as a substitute.

Again I cannot too strongly urge that each one subscribe liberally to his own parish budget (current and missionary), but the gist of this communication is to call attention to the fact that the full exercise of one's stewardship ought not to be limited by his fair share toward the parochial budget, but only by his ability and his willingness.

To this ability and willingness I appeal on behalf of the Diocese and the General Church. I do so with confidence that you share with me the conviction that the Church, which is our Mother, is entitled to a full share of support from her offspring, the Diocese of Olympia, which Diocese has now come to maturity and enjoys at least a sufficient degree of prosperity to warrant some reasonable expectation in the promotion of the world-wide work of our Lord and Saviour, Jesus Christ.

Faithfully yours,
S. ARTHUR HUSTON.

The National Council

Protestant Episcopal Church
281 Fourth Avenue
New York

December 5, 1925

Rt.. Rev. S.. Arthur Huston, D.. D..
618 Burke Building,
Seattle, Washington;

My Dear Bishop Huston:

General Convention instructed each Diocese to make a report to the National Council on or before January 15, 1925, as to the amount which the Diocese would contribute in 1926 to the work covered by the budget of the general church as adopted by the Convention.. This report is a matter of life and death to the work of the church. If the report is favorable it means life and growth.. If unfavorable it means death to some of the church's work

The report from the Annual Every Member Canvass will no doubt be your chief reliance in making up this report; but, of course, these reports will not be your only reliance. As a rule, the giving ability of a Diocese is not exhausted by the giving through the parish.. All over the church there are men and women who give through the parish only a small part of what they are able to give because larger gifts from them through the parish would supply too large a proportion of what is asked from all and thus relieve others of their share of the responsibility..

If you can now enlist the support of such members of your Diocese in underwriting any deficiency which may arise because of the possible failure of some of your parishes to meet their quota, you can report from your Diocese the full amount of its budget quota and thus vote for no reduction in the existing work of the church.

Several Dioceses in their corporate capacity have guaranteed that they will pay to the National Council in 1926 100 per cent of their budget quota.

A real crisis in the work of the church confronts us.. We are counting on your help.

Faithfully yours,

(Signed) LEWIS B.. FRANKLIN,
Treasurer..

BUDGET FOR 1926

DIOCESAN EXPENSE—ASSESSMENT

General Convention Expenses	500.00	
Bishop's Salary	$3,300.00	
Bishop's House Rent	1,200.00	
Discretionary Fund	750.02	
Pension Premiums on Salaries paid by Council	1,200.00	
Convention Fund—Printing Journal, Secy. Salary	450.00	
Office Salaries	1,800.00	
Office Expense, Rent, Telephone, Telegrams, etc	900.00	
Office Supplies, Postage, Stationery, Printing	350.00	
Office Furniture, Typewriter, Chairs, File	200.00	
Provincial Assessment	270.00	
Assessments on Mission Property	270.00	
		$11,120.00

DEPARTMENT OF MISSIONS

Clerical Stipends, including General Missionary of the Diocese—Necessary Traveling Expenses	$15,000.00	

DEPARTMENT OF RELIGIOUS EDUCATION

Work among University Students (stipend)	$1,000.00	
Work among University Students (discr.)	300.00	
Quota-Church Divinity School of Pacific	150.00	
Scholarship at Annie Wright Seminary	600.00	
Departmental Expense	200.00	
		$2,250.00

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

Departmental Expense	$ 200.00	200.20

DEPARTMENT OF PUBLICITY

"The Diocese of Olympia"	$ 300.00	
Other Publicity Items	200.00	
		$ 500.00

FIELD DEPARTMENT

Departmental Expense	$ 200.00	200.00
		$ 200.00
		$18,150.00
General Church Program, 1926	$22,100.00	
Deficit, General Church Program, 1925	5,000.00	
		$27,100.00
		$56,370.00

ASSESSMENTS AND APPORTIONMENT FOR 1926

	Diocesan Assessment (to be included in budget of parish or mission for current expenses)	**Diocesan and General Missions Apportionment** (46c on every dollar to be expended within the Diocese)
PARISHES—		
Aberdeen, S. Andrew's	$ 225.00	$ 800.00
Bellingham, S. Paul's	420.00	1,515.00
Chehalis, Epiphany	140.00	510.00
Everett, Trinity	408.00	1,477.00
Hoquiam, Trinity	350.00	1,275.00
Kent, S. James'	229.00	827.00
Olympia, S. John's	285.00	1,025.00
Seattle, All Saints'	125.00	400.00
" Christ Church	300.00	1,125.00
" Ephiphany	480.00	1,740.00
" S. Clement's	175.00	635.00
" S. John's	225.00	900.00
" S. Mark's	1,880.00	6,808.00
" S. Paul's	452.00	1,633.00
" Trinity	1,275.00	4,635.00
Tacoma, Holy Communion	250.00	900.00
" S. Andrew's	165.00	595.00
" S. Lukes	560.00	2,024.00
" S. Mark's	250.00	825.00
" Trinity	820.00	2,966.00
Vancouver, S. Luke's	295.00	1,065.00
MISSIONS—		
Anacortes, Christ Church	60.00	220.00
Auburn, S. Matthew's	20.00	60.00
Blaine, Christ Church	30.00	70.00
Bremerton, S. Paul's	189.00	685.00
Centralia, S. John's	100.00	375.00
East Seattle, Emmanuel	176.00	635.00
Elma, S. Luke's	25.00	70.00
Kelso, Our Redeemer	40.00	175.00
Kirkland, S. John's	50.00	325.00

Shall The Church Retreat

What Is Your Verdict?

In the triennium just closing the national income failed to meet the Budget. Time came when the Program for the new triennium must be drawn. Should work be curtailed? Should the Church withdraw her missionary lines?

The National Council said "No"

Drafting a bread and butter Budget based on existing world-wide work of the Church the National Council passed the question on the General Convention.

The General Convention said "No"

"We will not cut the work," said the General Convention, 'but there must be no more deficits. In January each year the dioceses must notify the National Council what income can be expected and the National Council must scale its appropriations accordingly."

This applies at once and therefore the Every Member Canvass has been

A REFERENDUM

Each pledge card signed is a ballot. You vote "No" if you have pledged generously to enable the Church to do its whole task in an adequate way. If you have failed in that pledge, you have voted "Yes." You command the National Council to curtail. You set the drums to beating retreat.

What Is Your Verdict?
THE NATIONAL COUNCIL
281 Fourth Avenue New York City

Clergy and Laity of the Diocese of Olympia:

Dear Brethren:

You are, I believe, already familiar with the following Resolution of General Convention:

> "RESOLVED, (the House of Bishops concurring), that First, each Diocese and Misisonary District shall annually on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, Second, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources."

By the time this issue of "The Olympia Churchman" is in your hands, you will also have received my inquiry on which my statement to the National Council must be based, i. e., "a statement of the amount which it (the Diocese of Olympia) expects to pay to the National Council towards the Church's program for the ensuing year."

For my answer to the National Council I am dependent upon reports from you concerning the amounts pledged by your people or expected by you as possible receipts from other sources. I need not tell you how much I hope that we shall be able to wire the National Council saying "The Diocese of Olympia orders no retreat but expects to pay in full its share toward the Church's Program."

Let us dedicate ourselves by prayer, labor and gifts to the end that "we may show forth His Glory and set forward the salfation of all men; through Jesus Christ our Lord" Amen

Faithfully your Bishop,

S ARTHUR HUSTON

Montesano, S. Mark's	20.00	55.00
Mt. Vernon, S. Paul's	110.00	395.00
Port Angeles, S. Andrew's	110.00	395.00
Port Townsend, S. Paul's	40.00	135.00
Puyallup, Christ Church	35.00	135.00
Renton, S. Luke's	62.00	224.00
Seattle, S. Andrew's	100.00	363.00
" S. Luke's	98.00	352.00
" S. Peter's	168.00	603.00
Sedro-Woolley, S. James'	125.00	400.00
Snohomish, S. John's	168.00	603.00
South Bend, S. John's	20.00	65.00
South Prairie, S. John's	10.00	35.00
South Tacoma, S. John's	55.00	195.00
	$11,120.00	$40,250.00

High Honor Is Paid Tacoman

Mrs. C. Y. Grimes Receives Copy of Letter Accompanying Award to Son

(Tacoma Sunday Ledger)

Explaining the establishment of the Yale club scholarships and the basis upon which they are awarded, a copy of the letter in which Charles P. Grimes, son of Mrs. C. Y. Grimes of Tacoma, was notified of his selection as a scholarship winner, has been received by Mrs. Grimes.

The scholarship entitles young Grimes to his second year at Yale which he started this fall. He entered Yale last year after graduating from the Taft Preparatory school.

The letter, written by George T. Adee, chairman of the committee on university of the Yale club of New York, also was signed by the 14 other members of the committee, all Yale graduates. The letter follows:

Scholar Congratulated

"I wish to congratulate you on your selection as a Yale club scholar. The terms upon which the scholarships are established are that they shall be awarded to men who shall combine in the highest degree those qalifications of character, leadership and ability, assuring the greatest promise of future usefulness to Yale and to the country. The award has, therefore, been made to you on the basis of merit, with the expectation that your record in college and after graduation will be of service to Yale and to the community.

"These scholarships are new. Edwards and Wallace in the senior class, Noble and Bogardus in the junior class, Scoville and Ross in the sophomore, Douglas and Gand in the freshman class, together with Stevens in the medical school and you are leading, we believe, a line of men who by a demonstration of character and a record of service, will absolutely remove these scholarships from the possibility of suggestion that they are awarded with the slightest thought of charity. They rest upon the principle that an investment in your future is worth while to the University—and upon a charitable gift to you.

Many Interest in Work

"You may wish to know that the scholarships come from comparatively small annual subscriptions from the members of the Yale club. Thus there is a large number of men interested in what the Yale club scholars are doing in New Haven and we endeavor to keep them advised.

"I hope you will feel free to call on the members of the committee at any time for advice or assistance in connection with any problems which may arise. After the football season is over I hope some of the members of our committee may get up to New Haven and have dinner with you and the other Yale club scholars.

"With kindest regards and best wishes for a fine year,

'Sincerely yours,

"GEORGE T. ADEE,

"Chairman, Committee on University, Yale Club of New York."

(The foregoing is taken from the Tacoma Sunday Ledger of December 6. We offer our congratulations to Mr. Grimes. Fr. Grimes, the father of this young man, is held in grateful recollection by many in this diocese.—Ed.)

DIOCESAN CONVENTION
February 2nd and 3rd
10:30 A. M.
S. MARK'S CHURCH
SEATTLE

Diocese of Olympia

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The editor desires to thank all those who have so kindly written to his expressing appreciation of this paper and specially of the letters on Church history addressed to children. They will perhaps be good enough to accept this acknowledgment in lieu of a personal letter which he would very much like to write to each.

Those who notice the front page will see that our paper has undergone a change of name. The Bishop thinks that the "Olympic Churchman" is the natural and perhaps inevitable name for a Journal of this diocese. But, be it well understood, the price will remain the same except for a question hereby asked of those learned in casuistry. With the change of name should not the subscriptions begin all over again? "The Diocese of Olympia" is defunct. Nobody as yet has paid a subscription to "The Olympic Churchman." Ought we not therefore—but we hand over the matter to the Casuists.

The enclosure of a blank form with the last number, as was explained in a note on the Editors page, was not intended as a bill, except to those whose consciences were accused. The great majority of those to whom the paper is mailed have only paid once beginning generally from April to October 1924. From these we should like to hear. The Editor prefers remittances in two cent stamps. Not in one 50c stamp as was once sent.

Is there any kind friend who would present the diocese with an addressograph? If we had one we could probably address all the wrappers in one hour. As it is it takes a long time and the Editor has to use a pencil since a lame hand makes it impossible for him to use a pen.

The Rev.. E.. C.. R.. Pritchard from Vancouver, B.. C.., has assumed charge of S.. Clement's Parish, Seattle, and has begun his work under encouraging and hopeful conditions.

The Rev.. C.. S.. Baird of Snohomish has been designated by the Bishop as general missionary and will begin that work early in the new year. No better appointment could have been made.. Mr.. Baird knows and loves the country and the people found in our missions.. He has the patient, quiet optimism which such work needs and will be a welcome guest and guide wherever he goes.. Will he please remember that the subscription is still 50 cents.

(Everett Herald)

SNOHOMISH, Dec. 8.—The Rev. Charles Glenn Baird of S. John's Episcopal church has been appointed general missionary for the Diocese of Olympia and will take up his new work February 1 under the direction of Bishop S. A. Huston, D. D. During the four years Mr. Baird has been here the communicant list of S. John's church has more than doubled, while the income was over $4,000 during the past twelve months. It is at present an organized mission but soon may be admitted as a parish. Mr. Baird is now preparing a confirmation class for the latter part of January, the third of the church year.

The Bishop's Appointments
December

1st—Northern Convocation dinner, Olympic Hotel, Seattle.

3rd—Dedication of the Bishop Keator Monument, Tacoma.

Annie Wright Seminary, service for G. F. S. Probationers

First Congregational Church, Tacoma, Missionary Addres.

4th—Trinity, Everett, Northern Deanery and Woman's Auxiliary meeting.

6th—Sunday, S. John's, South Bend, Confirmation, Sermon and Holy Communion.

7th—University Unitarian Church, Address, "The Protestant Episcopal Church."

9th—S. Clement's Parish House, Seattle. Meeting of colored people, to consider proposed mission.

10th—Luncheon with Epiphany Church Vestry, Seattle, to consider call of rector.

Southern Convocation dinner, Winthrop Hotel, Tacoma.

11th—Christ Church, Seattle. Men's dinner preparatory to Every Member Canvass.

13th—Sunday. Trinity, Everett, confirmation and sermon.

Trinity, Seattle, confirmation and sermon.

15th—Emmanuel Parish House, Mercer Island. Woman's Auxiliary dinner. Address.

16th—Trinity, Seattle, private confirmation.

17th—Annie Wright Seminary, Tacoma, Christmas Celebration. Address.

20th—Sunday. All Saints', Seattle, confirmation and sermon.

Christ Church, Puyallup, confirmation and sermon

S. John's, South Tacoma, confirmation and sermon.

21st—First Methodist Church, Tacoma. Address, "A Christmas Message."

23rd—University District Lions' Club, Seattle, Christmas address.

25th—Christmas Day. S. Mark's, Holy Communion and Sermon.

27th—Sunday. S Andrew's, Tacoma, confirmation and sermon

All Saints', Larchmont, service and sermon.

Trinity, Tacoma, address on "Astronomy and Religion."

28th—Clericus at Episcopal Residence.

S. Peter's, Seattle, Christmas Festival.

January

3rd—Sunday. S. Mark's, Seattle, confirmation and sermon.

S. Clement's, Seattle (colored people)

S. James', Kent confirmation and sermon.

6th—The Epiphany. S. Mark's, Seattle, Woman's Auxiliary

8th—Centralia, dinner and reception.

10th—Sunday. Epiphany, Chehalis, confirmation and sermon.

S. Andrew's, Aberdeen

11th—S. Luke's, Vancouver, annual parish meeting.

15th—Hoquiam, reception.

16th—Fishing, I hope!

17th—Sunday. Trinity, Hoquiam, confirmation and sermon.

S. Mark's, Montesano, service and sermon.

S. Luke's, Elma, service and sermon.

19th—Annie Wright Seminary, Founders' Day, Holy Communion and address.

22nd—Vancouver, B. C. Address to Woman's Auxiliary of the Synod.

24th—Sunday. Emmanuel, Mercer Island, confirmation and sermon.

25th—Clericus, Trinity, Tacoma.

29th—S. John's, Snohomish, confirmation and sermon.

30th—S. Paul's, Seattle, Young Peoples' Fellowship.

31st—Sunday. S. John's, West Seattle, confirmation and sermon

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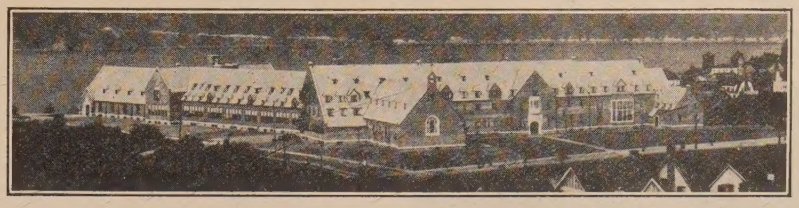

The Annie Wright Seminary

Tacoma, Washington Founded 1884

Boarding and day school for girls. New building opened September 1924. Campus of ten acres overlooking Puget Sound. College Preparatory and General Courses. Elementary and Primary departments. Music, Art, Home Economics. Secretarial Courses. All Athletics. Limited enrollment.

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WHAT MORE CAN BE DONE?

Have We Exhausted Every Means to Prevent the Curtailment of the Church Missionary Work?

The Every Member Canvass has been held in all the parishes and missions, with a few exceptions, throughout the church.

Through the number and size of their pledges the people of the church have expressed themselves in what was really

A REFERENDUM

The question involved was, and still is: Shall the action of the National Council and the General Convention in refusing to curtail the national work be endorsed, or shall the National Council be ordered to retreat for lack of sufficient support?

The results of the Every Member Canvass are not yet known. They may prove to be insufficient because the parish quotas have the effect of limiting the pledges of many interested givers.

The verdict is not fully rendered, therefore, until the larger givers have taken

SECOND THOUGHT

To every member of the church who is able and willing to give largely for the work of the church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national church for the diocesan and general work?

Are you willing to see missionary schools, hospitals and churches closed for lack of support?

What is your verdict on second thought?

Tell your Bishop.

THE NATIONAL COUNCIL
281 Fourth Avenue, New York City

Trinity Parish Church

Rev. C. S. Mook, Rector

November is the month in which we think especially of God's holy ones, the saints of all ages who are now in Heaven. They have walked the way of holiness and marked it out for us. It is not enough that we read their lives, or even ask their prayers; we must also follow in their steps till we join them upon the eternal throne.

Trinity Parish is bereaved of many of its loved members this past year and now we mourn another valiant worker, Miss Edith Young, whom God has called to His own. "They are not lost whom we love in Him whom we cannot lose.

We had a beautiful and impressive service All Saints Day. The choir rendered their regular monthly concert 7:30 p. m., beginning with "When Thou Comest." Air and chorus, solo by Mrs Philip Gearhart..
Violin Benedictus, Miss Edith Foulkes
Duet, "Calm as the Night,".....
....Mrs.. Gearhart and Miss England
Pipe organ, 'Memories" .....
.....J. Edmunn Potler
Two anthems by choir

The last one, "The Lord Bless and Keep You," was most beautiful. The congregation presents to Mr J.. Edmond Butler and his choir their thanks and praise for this beautiful musical program each month.

The Church Service League of Women met first Friday in the month.. After hearing reports of all organizations in the parish Mr. Mook spoke to us on a constructive program for the parish and that the Church Service League must be a driving force to get back of the parish for this program, making of it an act of worship so as to be an inspiration of what God is ever "working in us both to will and to do of His good pleasure.."

Mr.. Morgan of S.. Paul's gave us a very interesting talk on the general convention.

Our next program will be Christmas carols, December 4. The sewing guild will have a sale of home cooking and useful articles at this date.

There was a banquet for fathers and sons Monday p. m. The crypt was beautifully decorated and a fine program rendered.

The second Thursday was the first of the parish dinners to be given each month on this date. And after the large crowd who attended had partaken of the splendid dinner and were in a contented frame of mind our rector made known to us just what he meant by his constructive program for the parish.

There were four departments: Finance, Religious Education, Social Service and Missions, each person present was to sign a slip stating the department he or she wished to work under, then having appointed a chairman of each department we retired to separate rooms and worked up a program of our own for methods by which we can each stimulate more interest in the parish in our especial department.

The auxiliary met the second Friday with Mrs. Howard Allen. There were about 30 ladies present. After an impressive devotional by Mrs. Turrill, our vicar's wife, the business session opened. It was voted that our memorial to Mrs. Plummer and Miss Young be a gift of money for general missions instead of flowers. It was also voted to start paying our budget as we have money in the treasury. Thanks are due Miss Southmayde for her wonderful activities for social service. After the business Mrs. Charles Bliss of Epiphany reviewed the first half of the book "That Freedom," which we are studying this year. We were glad to welcome several new members, among whom was Mrs. Wilson, our diocesan treasurer. At the close of our meeting Mrs. Allen served delicious refreshments.

The clubs of Trinity parish church for young men, young women and young married people have almost doubled in membership and to quote from our rector, "If you want to see real interest and enthusiasm plus work, drop in and visit one or more of them"

—C. C. J.

(This was overlooked last month for which apology is here made—Ed.)

News of the Diocese

A service of Consecration of the Bishop Keator Memorial Cross was held in the Tacoma Cemetery Thursday afternoon, December 3rd, 1925.

This cross was erected by the Woman's Auxiliary of the Diocese, gifts for it being made by branches of that organization of devoted women and other friends of Bishop Keator.

The service of Consecration was conducted by Bishop Huston and, while simple, it was very beautiful in every detail and many friends were in attendance in spite of inclement weather.

After singing "For all the saints who from their labours rest" followed by the Scripture Lesson and prayers, the formal presentation of the Cross was made by the Diocesan President of the Woman's Auxiliary, Mrs. D. J. Kinzie Bishop Huston then accepted the gift on behalf of Mrs Keator and the Diocese and made a beautifully tender address of commemoration and Dedication. Then followed the hymn, "O God our help in ages past" and closing prayers with benediction by Rt. Rev. Lemuel H. Wells.

E. Y. P. F, Bible Study, 1926

January 3rd—Optional.
1. "New Year's Resolutions."
2. "Looking Forward."

The Bible—Uncanonical Books; Tobit. Judith.

January 10th.
Great Leaders for Righteousness—Gideon—Why chosen as Leader.
What like qualities do all leaders of any age possess,

January 17th —
Church History—Apostolic Age.
Enemies of the Early Church.
The Jews.
1. Pharisees.
2. Sadducecs.
   (a) Origin of these sects.
   (b) Their purposes.
   (c) Value.
   (d) Results of their teachings.

January 24th—
Church History in Britain.
British Missionaries.
1. Patrick.
2. Columba.
3. Aidan.
4. Paulinus.
5. Cuthbert.

N. B.—Leader to use his judgment in presenting his topic.

January 31st—
1. Round Table Talks (5 min. each)
   1. Why I am a members of Y.P.F.
   2. Why I am a Churchman.
   3. Why I am a Christian.
   4. Why is the Church said to be a present-day failure?

—B. D. B.

S. Michael's Mission
Seattle

S. Michael's Mission, S. Mark's Parish, Seattle, is beginning a new period of its life. It has never before had a pastor of its own, but now the Rev. John A. Staunton (for nearly twenty-five years a missionary of the church in the Philippine Islands) has accepted the position of Priest-in-charge under Dr. McLauchlan and intends to work the place intensively. For the present Fr. Staunton and Mrs. Staunton are living at a distance from the Chapel (403 Roy Street) but early in the year he expects to occupy one of the Mission's houses adjoining the Chapel at the corner of John Street and Sixth Avenue north. There are three of these houses: The second will be the home of three of Fr. Staunton's former assistants who have come from New York in order to aid him in the work and it is purposed to use the third house for guilds, instruction classes and every good work which opens up. The three ladies who have come to help are Miss Florence Clarkson, Miss Blanche E. L. Masse, and Miss Marion N. T.. Carter.. The houses, and in part the missionary work which will be carried on in and from them, will be financed in the absence of other available revenue, by the secular work which these ladies will pursue in Seattle As they are giving themselves and all they possess in time and ability to this truly missionary work, perhaps a sort of an appeal may be permitted here. The three houses when occupied will be quite destitute of furniture. There must be some Seattle people who have extra pieces of furniture in storage who would gladly lend these temporarily to the Mission, so that the burden of furnishing the three houses may not fall too heavily on the associated workers. Good care will be taken of whatever is loaned to them. S. Michael's Chapel itself has been lately improved in appearance by the removal of the unsightly wood stove and stove pipe The new pipeless furnace heats the church all day for the daily services and also the guild room below which is at present used as Fr. Staunton's office and study. This room, however, is now almost filled with boxes and barrels of freight which cannot be opened until space is available in the adjoining mission houses which are to be occupied. Denny Hill as we all know will in five years have been cut down to grade; present buildings must therefore eventually disappear, but the increased value of the location for a church and parish house will more than compensate for the long wait and a few years of inconvenience and perhaps some discomfort

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S. Andrew's Mission
Seattle

The anniversary of our patron saint was celebrated with a visit from Bishop Huston on S. Andrew's Eve, and the confirmation of a class of ten young people and adults. Only three were girls , the others boys and men. After a very inspiring message from the bishop, instructing us from the example of "the first disciple," a pleasant social hour was enjoyed in the parish hall.

In the past month nine persons, young children and those of riper years, have been baptized in the church. It is a great pleasure to welcome these children of God into the visible church of Christ.

Our guild has been regular and faithful as usual, in meeting and working. A food and apron sale last month brought some funds into the treasury. Refreshments have been served by the ladies at several social gatherings.

The young people are maintaining interest in their Sunday evening gatherings under their own leadership. The church school program for Christmas will be given on the evening of Holy Innocents' Day. Our Christmas church offering is being made in response to the diocese appeal in behalf of the national council. The church school during the year has given over $60 for general missions.

—C. T.

Southern Deanery Meeting of The Woman's Auxiliary

The Womans Auxiliary of the Southern Deanery held their annual meeting on Friday the twentieth day of November at S. John's Church, Olympia. A full choral Celebration of the Holy Eucharist at 11:00 A. M. Celebrant the Bishop of the Diocese; assisted by the Rev. Franklin Hart, Rector of the Parish, was the first

service, at which the Bishop preached a sermon that must have made every person, fortunate enough to hear it, feel a new uplift and be conscious of a new joy in having the privilege of helping in the Church's Program.

After a business meeting and "roll call" to which eight parishes and missions responded (one parish far distant having a delegation of nineteen persons) and the smallest missions in the deanery were represented, all so anxious to meet and hear their new Bishop; if the Bishop was cheered in like manner as the people were inspired at this gathering, a bond of union has been established which will lead on to greater work in the future.

At 12:30 P. M., the Diocesan President gave her address which showed the earnest labor of love Mrs. Kinzie has so unstintedly given the Diocese and which made everyone feel that they longed to be of more help in the work. Plans were also laid out by Mrs. Kinzie for the coming year. The consecration of the Cross placed at Bishop Keator's grave was spoken of with deep feeling, and a hope expressed that many of those present would be at the ceremony on Thursday December 3rd, at Tacoma.

At one o'clock an excellent luncheon was served by the generous-hearted women of S. John's Auxiliary at which time "Echoes from the General Convention" were given. At 2:15 P. M., the afternoon session commenced with a Prayer Service followed by a talk by the Bishop, showing how he desires to be on the job every minute where there is an opportunity to speak of the Church's Program. The Rev. George G. Ware was called to the platform by Bishop Huston to explain the action of the House of Deputies in New Orleans relative to the adoption of the Budget as presented by the National Council. Mrs. W. L. Adams of Hoquiam filled Mrs. Attilla Norman's place in presenting the outline of the educational work for the year 1926. The meeting adjourned at 4:00 P. M., as many had long distances to travel. Expressions were heard on every hand of what had been gained in those short hours, as one person, who had never before attended a Deanery Meeting expressed it "I am going home to work for the Red Side of My Envelepoe with an enthusiasm I never felt before and to pray that some good woman, who can afford it, will let the Bishop have that $5000.00 for the deficit, and we will work with a will to prevent this Shortage happening again."

—F. A. W.

S. John's Church

CENTRALIA

Rev. Frederick Luke in Charge

Bishop Huston visited this mission for the first time November 29th and confirmed a large class. A large congregation greeted the Bishop and listened with close attention to the splendid sermon which was greatly enjoyed. The inspiration derived from the services will not soon vanish. Ten of the members of the confirmation class are in the Sunday School, and eight are in the choir.

We regret to record the death of Mrs. M. E. Somerville who passed away November 20th at her home on the Pacific Highway. Mrs. Somerville has been connected with the Church's work in Centralia for over forty years, and the Church building and parish house are memorials to her efficient and untiring labors in the interest of S. John's Church. May her soul, through the mercy of God, rest in peace, and may light perpetual shine upon her.

The Woman's Guild is again meeting regularly and doing their share of work in raising money to keep up current expenses. Our Sunday School is in good running order now, with a full corps of teachers and a fine group of children. 1926 should be one of the best years in the history of S. John's Church.

Trinity Parish

EVERETT

Rev. E. M. Rogers, Rector

Dear Quainton of Victoria, B. C., visited our Parish for 5 days, commencing Sunday, October 11th, and gave the following services of lectures, which were very stimulating:

(1) Effect of Modern Knowledge upon our attitude to the Bible.
(2) Christianity a Progressive Religion.
(3) Christianity and Evolution.
(4) Christianity and the Old Testament.
(5) Christianity and Science.

We have recently began Kindergarten during Sunday School Service hour, with Mrs. Janin in charge, and in this way mothers, who have babies, are able to leave them in the Parish Hall while they attend Service.

The Women's Auxiliary Guilds are doing exceptionally good work this winter, and they plan to hold their Annual Bazaar around the 15th December. They have recently organized a Young Matron's Chapter which at present has an enrollment of 33 members.

Mrs. David Kinzie, Diocese President, visited the Guild a short time ago, and gave a wonderfully interesting talk on the work of the Women's Guild. This discussion was enjoyed by a large number of members, after which a Silver Tea was served.

Our Study Class meets the first Thursday in the month under the leadership of Mrs. B. M. Gardine, the book under discussion being "The World and I."

The Delta Omicron Chapter of the Young People's Fellowship meets every Sunday evening at 6 P. M., and it is gratifying to watch the membership soon. They enjoyed their Annual Dinner in the Parish Hall two weeks ago.

Our Annual Parish Dinner was held in the Parish Hall November 13th, after which the coming winter's work was discussed.

Father Staunton of S. Michael's, Seattle, late of Sagada, is coming to visit our Parish on Sunday evening, November 16th, and will tell us the amazing story of his life among the Head Hunters of the Island of Luzon.

Queen Alexandra

A memorial service has held in Trinity Church on Friday Evening, December 4th at 8 P. M.

The Clergy taking part besides Mr. Turrell of Triniy were Revs. Dr. Gowen, Dr. McLauchlan, Mr. Bywater, Mr. Bateman and Dr. Shaw of the Westminster Presbyterian Church, who read the lesson. Dr. Gowen preached a sermon upon Prov. 30:30-31, which we very much regret was not written so that it might be printed in these columns. It was a worthy tribute to one of the most beautiful and gracious women of our time who, as Dr. Gowen shewed, responded to all the tests imposed upon her by reason of her high position in a new land whose people, however, received her with a sympathetic warmth of affection which never grew less while she lived. Of such is the Kingdom of Heaven.

Books for Mohammedans

"It has been most interesting all through the winter to hear on all sides of the wave of enquiry, which has been and still is flowing through the country," Bishop MacInnes, the English Bishop in Jerusalem, writes, "Numbers of Moslems have been moved by it, more than a few have been baptized, many are now under instruction, and we all thank God and take courage. Again I urge all who believe in the efficacy of prayer to uphold by faith those who, in the ranks of several missionary societies, are endeavoring to carry on this great work."

In Cairo, missionary societies are undertaking a most valuable work in the provision and distribution of Christian literature for Moslems. The Cairo office is to be a clearing-house, in touch with every part of the Moslem world, for ideas and manuscripts, receiving them from one field, translating them into English, to be sent to other fields for re-translation into the local tongue. For example, if a book is found useful in Morocco it will be sent to Cairo and translated into English. Then if missionaries in Persia or Java want a book on the same subject they will write to Cairo and receive the English manuscript to be translated locally into the respective languages in which they are working. The S. P. C. K., co-operating largely with the undertaking, has set up two special committees, one in Egypt for Arabic work, one in Jerusalem which, it is hoped, may produce material in modern Hebrew for the information of the Jew.

The Rev. C. T. Bridgeman, American chaplain assisting in the Armenian theological school in Jerusalem, mentions another interesting effort to supply literature. In this case it is for Christians. Writing in "Bible Lands," from which paper the above also was taken, he says, "Books are the life blood of a cultured nation. The Armenians have need of standard works of all kinds in their own language. At this time when practically all the great Armenian presses, except those of the Monks of S. Mekhitar at Venice and Vienna, have been stopped, it is splendid that funds have been forthcoming from Armenians in America to revive the printing press in Jerusalem. Together with the priests' school the press is one of the great works under way at the Jerusalem convent."

The Church's Heritage

XIX

To the Children of the Church.

Dear Children:

Dr. Bigg in his "Wayside sketches in Ecclesiastical history" speaks of him in these words."

"Of Archbishop Laud it is impossible to speak without the highest respect. He was sincerely devout, rigidly upright, learned and munificent. Here in Oxford we have great reason for gratitude to him. He obtained for us the right to print bibles, thereby securing the prosperity of our press, he gave us new statutes, he enriched the Bodleian Library, he founded the Arabic professorship, he enlarged and beautified his own college of S. John's. His opinions—if we set aside his high doctrine of the divine right of kings and bishops—were in no sense extravagant. He was deeply attached to the Church of England, and much of the conduct that brought disaster upon him was due to his zeal for the beauty of holiness, which is surely a high and intelligible motive." (p. 216).

Charles I succeeded to the throne in 1625 at the age of 25. He was not rude and coarse like his father but he was proud, reserved and deeply attached to the doctrine of the divine right of kings. His character was stainless and he was deeply attached to the church.

The Puritans, who had become very powerful in the State, disliked the king because of his antipathy to their religion and because of his despotic tendences though they were just as despotic themselves. Another cause of their dislike was his marriage to Henrietta, the sister of the king of France and, of course, a Roman Catholic. That involved the presence of a retinue of Roman Catholic priests who were often unwise in their attempts to make proselytes and created a very bitter public feeling. Mixed marriages then, as now, brought plenty of trouble and you had better bear that fact in mind for domestic peace is not promoted by religious differences, specially where people really believe as they profess.

His first parliament petitioned him for the enforcement of the penal laws against the Roman Catholics and he promised redress; but he had already promised toleration to them as one of the conditions of his marriage.

But the two great questions of his reign were 1, Whether the will of the king or the parliament should be supreme and, 2. Whether the Church of England was to continue as the church of the country, or whether there should be a Puritan church with a Puritan Prayer book in place of it. The opposition of the parliament to the king and the king's habit of acting over the head of Parliament were so interwoven with theological considerations that it is doubtful whether his parliament hated the more, his politics arising out of his religion, or his religion as exhibited in his politics. However, a protest was made in parliament early in 1629 whose seriousness, when backed by resolute and bigoted men should have warned the king of his danger. The words were: "Whosoever shall by favor or countenance seem to extend popery or Arminianism shall be reputed a capital enemy of the Commonwealth."

But the king dissolved parliament, which did not meet for eleven years during which he reigned as an absolute monarch. The introduction of episcopacy into Scotland and the use of a Prayer book specially prepared by bishops appointed to Scotland, led not only to disgraceful scenes in the Cathedral in Edinburgh but created a feeling of antipathy to the king which developed into open war and a similar sentiment of hostility between Laud and the Bishops supporting him and the people led to the violent and criminal events with which the reign closed. One hardly knows whether to marvel more at the unwisdom of the Court or the madness of the people.

In Scotland a "Solemn League and covenant" was drawn up and signed by numbers of people in which they swore: "By the great name of the Lord our God to defend their religion and to resist prelacy both in England and in Ireland, that is, Church government by Archbishops, Bishops, Deans and chapters, Archdeacons and all other ecclesiastical offices depending upon that hierarchy."

The king saw his mistake too late. The fire was kindled, and, inflamed by prejudice and passion spread rapidly. hTe Earl of Strafford and Archbishop Laud were impeached for high treason, by which was meant their loyal adhesion to doctrines supposed to involve popery. They were assailed with the vilest language and executed like criminals. Would you believe that clergymen were deprived of their livings for bowing at the name of Jesus while crosses, crucifixes, stuatues and altars were destroyed. King Charles, like the rest of men of that period, had his faults, but, as I said, his private life was blameless and he was loyal to the church to the end.

It is a dismal story and might, perhaps, wisely be forgotton were it not that the same prejudice, and passion exist today as, indeed, they have always existed. We must try to make our way between the extremes of prejudice on the one hand and indifference on the other. The christian life was never intended to be a life of peace. There have always been "fightings without and fears within" for with "much tribulation we must enter the kingdom." Human nature does not greatly change with the lapse of years and in other circumstances we might burn at the stake or light the fires for others.

There is much more that might be said, but you must read the history of the period for yourselves and read it as written by the best writers. Those were days when men and women were ready to die for their faith and I doubt whether all the snow in Scotland or all the rain in England woudl have kept them from church. We believe in more 'delicate' days.

If I speak of the death of Charles I. and the period known as that of the Commonwealth in few words, it is with no desire to slight the momentous acts, the national confusion and the extraordinary theological peculiarities which go with the period. The Church of England was stricken to her knees. She was a stranger in her own land. She was discredited, proscribed and almost ruined. But the Puritans, themselves, were divided into two factions, the Presbyterians and the Indepenuents. To the latter Oliver Cromwell belonged. He was a born soldier and diciplinarian and made of Yeomen and farmers by dicipline and fanaticism, the finest soldiers in Erope. They defeated the Royalists everywhere, but I venture to say that they galled them more by their exortations, psalm-singing and long prayers than by whipping them.

The king turned to the Scots for help, but they could not agree as to terms and they surrendered him to the English. They, in turn, tried, condemned and executed him. Those of you who admire Cromwell or desire to do so should read his life and letters by Carlyle. Personally, I do not admire him, nor do I believe in the infallibility of Carlyle. Whether Cromwell tried in vain to save his life: whether he welcomed his death as a measure of political expediency; or whether he was himself the executioner (which I doubt) may never be known. But he must be held culpable. Few can justify the king's political conduct; none can deny that he met his death with fortitude and faith. In all likelihood he could have saved his life by sacrificing the church. But Cromwell pursued his animosity to him when death had done its worst upon him .

For eleven years Cromwell was king in all but name and he found his task no sinecure. He had raised up a spirit which he could neither control nor quell. Out of 10,000 clergy, 7,000 were ejected from their livings. The Archbishop of Canterbury was beheaded; thousands of delicate women and children were thrown out like the clergy to get their living how they might while the Presbyterians stepped into their livings. Eighteen bishops died in poverty. But Presbyterianism never throve in England and not even Cromwell's support could enable the Independents to raise up the fallen sceptre of the national church.

Cromwell failed in his attempts to be a king. He failed in his mission of national regeneration and he saw with alarm the signs of an anarchy which he could not control. His last years were full of bitterness and remorse. From the ruins of the dynasty and the church there arose a spectre which affrighted him. He went in fear of his life and became nervous, suspicious, and broken. On his death his son Richard succeeded to his place, but he had neither the strength nor the genius of his father and he retired. Prince Charles was recalled as Charles II and was received in a tumult of public rejoicing. It is curious but true that people prefer a good natured scamp to a psalm singing tyrant; but neither makes a good ruler.

Yours faithfully,

—FRANCIS R. BATEMAN.